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MY SHIP.

BY HOLLIS FREEMAN.

When my ship comes in with its cargo gay,
Which I've been looking for many a day,
I'll be the siren dresses and costly lace,
And jewels will flash, and the red gold gleam;
While pleasure flows on in an endless stream;
And music and mirth, and oh, such a din!
As soon as ever my ship comes in.

When my ship comes in with its precious freight,
For which I watch on the shore, and wait
To watch the first gleams of its sails so
glam'rous—
Oh, I wish ere this it had loomed in sight!
I should bring rich gifts for the old and poor,
And the sick and suffering, I'm very sure,
I shall not forget. Oh, what love I'll win,
As soon as ever my ship comes in!

When my ship comes in with its fluttering sail,
While the sea grows rough, and a burdened
wall
Sweeps over the breakers, white-foamed
decked;
Oh, what if my golden ship is wrecked!
Through tear-dimmed eyes I can catch no
glam'rous—
What if its coming is all a dream?
And I should like a thief creeps stealthily in,
And tamely asks, Will your ship come in?

Oh, foolish heart, to stand dreaming there
Of costly service and treasure rare,
To watch, and wait, and to muse within
What thou wilt do when thy ship comes in!
In the day slips by with its crowded care,
And thou of its burdens take no share,
When a cup of cold water more love would
win
Than all thy rich gifts if thy ship came in.

CARLYLE AS A REFORMER.

BY REV. F. H. NEWHALL, D. D.

Upon Mr. Carlyle as a man of letters we have passed no judgment. The purely literary man, who aims to win lead, influence, or honor by his pen, before him the task simply to write books that will please men—books that they will pay him for or praise him for. How far Mr. Carlyle did this, or how far any author does this, is a matter of trifling importance except to himself, his heirs, and those who, being of the same craft, are interested to learn how to write what men will buy and read. Professional book-makers are, of course, interested in a successful book-maker, as all shoemakers are interested in a successful shoemaker. But for such we do not write here. Nor are we much interested in the much-quoted question whether he was orthodox or heterodox; or, if this be settled, in the much more trivial question what precise shade or shades of orthodoxy or heterodoxy tinged his writings and character. There are experts in abundance to treat and settle these topics for those who have interest in them.

Let us look for a moment at Thomas Carlyle simply as a reformer, a writer who incessantly proclaimed it as his mission to deliver men from error—error in theory and practice, error in philosophy, politics and religion. Fifty years ago he announced in the *Edinburgh Review* that truth was his single aim; that he had drawn the sword to fight "unveracity" and "sham" to extermination. From the first magazine article to the last "Reminiscences" he reiterated this assertion. His work is done, and now what error has he slain? What new truth has he discovered? What old truth has he set in clearer light before the world? Some may think that he would require many articles or volumes to answer these questions; but let us consider them for a moment.

When we have said, with the greatest possible emphasis, with all the energy of language, that truth is to be sought and that sham is to be shunned, have we not really said all the permanently valuable things that Mr. Carlyle as a reformer has told us? These two propositions have been reiterated in infinite forms, illustrated with infinite variety of trope and example, and this is the valuable part of his work as a reformer. In language most energetic and brilliant he has been telling us for half a century that truth is to be loved, gloried in, followed to the death, and that sham is to be hated, shunned down, driven out of the universe. Nature and God, or "the gods" (as he often puts it), are eternal foes of sham, eternal allies of truth. Noble and worthy utterances, for which millions are indebted to Thomas Carlyle. As the champion of this abstract truth, he has poured a mighty stream of life into this nineteenth century. But just here the healthful influence ends, for, strange to say, when we proceed to

ask him the next most natural questions, "What is truth?" and "What is sham?" in philosophy, in religion, in politics, in life, social or individual, nobody can tell what Mr. Carlyle believed! It is easy enough to mention a great many things that he did not believe in. He did not believe in materialism, in democracy as it exists in America, in Christianity as taught and practiced by the Church of England. But what positive views of philosophy, religion or politics did he announce and defend? He has told us in manifold forms what not to believe, what not to do, but what would he have us believe and do? Who of his admirers can tell us, after perusing his thirty volumes? None of them pretend to tell; or, if they do pretend, give us but vague and tumid declamations about the "immensities" and the "eternities."

The simple fact is that Mr. Carlyle did not know himself what he believed. To say that he believed what he talked in the manifold conversations now published everywhere, would be to make him a brilliant idiot. These conversations were mere intellectual spectacles, verbal fire-works. In his youth he drifted away from the dark continent of Scotch Calvinism, and his anchor dragged over a thousand shoals, but it never caught again.

He talks and writes truth and sense while he confines himself to abstractions, while extolling right and truth, or heaping up scorn upon sham and cant and wrong, but the moment he begins to give us concrete instances of any of these abstractions, he proceeds straightway to talk nonsense and absurdity. In fact, it must be granted that in regard to most concrete matters his judgment was, to put it mildly, woefully weak. For instance, his judgment of men. We have now, through Mr. Froude's indiscretion, his opinion of many of the most famous men of England during the last half century. Of them all he says: "Perhaps none of them really great, or worth more than a transient remembrance." Wordsworth he compares to an "honest rustic fiddle, good and well handled, but wanting two or more of the strings and not capable of much." Yet from that "rustic fiddle" came the strain,—

"To me the meaneft flower that blows can give
Thoughts that too often lie too deep for
tears."

Of Coleridge he says: "A puffy, anxious, obstructed-looking, fatish old man, talking with a kind of solemn emphasis on matters which were of no interest. . . . Nothing came from him that was of use to me that day, or in fact any day." Yet this was the man who wrote *Christabel*, the man who introduced the English world to Kant! Wilberforce was to him "the famous 'nigger' philanthropist and drawing-room Christian." But he had, it is refreshing to discover, in his life-time met two persons who were really remarkable. One of them was his father, who lived and died as a stone-mason, unknown to the world till now. Him he characterizes as being "among Scottish peasants what Samuel Johnson was among English authors. . . . It was a noble head, very large, the upper part of it strikingly like that of the poet Goethe. . . . A man of perhaps the very largest natural endowment of any it has been my lot to converse with." And he had conversed with Lamb, and Hazlitt, and Jeffrey, with Southey, and Wordsworth, and Coleridge! Now, of course, this is possible, but it is certainly very remarkable.

The other remarkable person among Mr. Carlyle's contemporaries was his wife. Of her literary talent, as displayed in her letters, he says: "These letters, I perceive, equal and surpass whatever of best I know to exist in that kind. . . . Not all the Sands and Eliots and babbling *coquise* of 'celebrated scribbling women' that have strutted over the world in my time could, it seems to me, if all boiled down and distilled to essence, make one such woman." Possible again, but, if so, most remarkable. The "Reminiscences" contain pages upon pages of this absurd extravagance, and some who are smarting under the fresh stings of his contempt cry out upon the whole book as "senile drivel."

But we are not, in the midst of this fierce reaction, to forget the real good that Mr. Carlyle accomplished,

He had the critical and not the creative faculty; he could tear down, but could not build up; his gospel is not for edification, but for destruction, and so far as it destroyed the false and the wrong, it is a genuine gospel. He who helps us to hate the false and the wrong does us a great service, but he who, besides this, can also show us what is false and what is wrong, does us an infinitely greater service. And this is what Mr. Carlyle did not do, for he had not settled fairly in his own mind what is true. Hence for many years he was a most unhappy man, and, of course, was wholly disqualified to lead men as a reformer, since he who leads must have a goal and a fixed route before him.

He writes of Henry Drummond: "A man of elastic, pungent, decisive nature, full of fine qualities and capabilities, but well-nigh cracked by an enormous conceit of himself, which, both as pride and as vanity (a strange partnership mutually agreeable), seemed to pervade every fibre of him, and render his life a restless inconsistency." It will not be strange if, at last, many who have been enthusiastic admirers of the Chelsea prophet and Latter Day pamphleteer, will conclude that in this picture of poor unknown Henry Drummond he has unconsciously photographed Thomas Carlyle.

ROMISH MIRACLES.

BY REV. J. B. GOULD.

I have previously written enough as to Romish miracles, superstition and mockeries, to convince any unprejudiced mind that there is an impassable gulf between the teachings of Rome and the teachings of the New Testament. The Bible of Protestants is unalterable and unimpeachable, while the edicts of Rome leave the Scriptures far behind, and substitute therefor penance, indulgence, celibacy of priests, monks and nuns, confessionals, purgatory, bones of saints, immaculate conception of Mary, inquisitions and monasteries and convents, with modern miracles, pilgrimages, and a host of other inconsistencies. "The time would fail me to tell of the Gideons, and the Baraks, and the Samsons, and the Jephthas, of the Davids also, and the Samuels and the prophets" of the never dispensation. No wonder they set aside the old Bible and object to its use in the schools, and compel their people to learn their religion from a new inspiration which conforms to their practices. "Search the Scriptures, for they are they which testify of Me." It is said that scientists can tell from a single bone what must have been the character of its fellows, and so reconstruct a perfect, extinct animal. I have never heard that Rome pretended to make bones, or to construct a whole body out of a fragment, but she has the wonderful power of transforming a newly-discovered fragment into the veritable relic of a departed saint; and henceforth the devotees bow reverently before the new-found wonder.

They have dedicated a church beside the Roman Forum to Cosmus and Damianus, the miracle-workers, and two stories underground there is a miraculous well called up by Saint Felix at a very convenient depth to work such a miracle in a soil abounding in springs of water. There is in the Florence gallery a painting which perpetuates the miracle of these men. It is simply a poor fellow who had his leg amputated, and these wonderful saints substituted for it another taken from a black man. Putting a negro's leg upon a white man made their names immortal, and registered them among the saints. We read, in large gilded letters upon the altar-railing of the church of Saint Mary in Trastevere at Rome, that at that spot sprang up a miraculous fountain of oil when Christ was born! Probably the oil ceased to flow when the church was built, the superior light eclipsing the inferior, as stars retire before the rising sun.

Perhaps the clearest miracle of all is that in Naples at the church of St. Januarius. This saint was exposed to lions in 305, by Diocletian, but they crouched at his feet. He was afterwards beheaded and buried at Pozzuoli.

The Bishop, St. Severus, afterwards conveyed the body to Naples and deposited it in the church of St. Januarius without the walls. Shortly after this a woman brought the Bishop two vials containing the saint's blood, which liquefied as he received it. In 817 the remains were conveyed to Benevento, thence in 1159 to Monte Vergine, and finally, at the time of the plague, in 1497, they were solemnly transported to Naples and deposited in the Cathedral. This clearly-identified blood of the saint is now the foundation of the great miracle of Naples, and is the occasion of the greatest festival of the city. Three times annually, and during several successive days, beginning on the first Sunday in May, Sept. 19 and Dec. 16, this blood becomes liquid. The protection of the saint is invoked during seasons of war or distress, and especially during eruptions of Vesuvius. A number of old women (where are the men?), the reputed descendants of the saint, occupy the place of honor on these occasions. In England it makes a person immortal to be able to trace his lineage back to the Norman Conquest in the eleventh century, but here is blood of the bluest type flowing in the veins of these old women who trace their relationship back to the second century; and by the aid of the church it becomes easy, no doubt, though it is probable that not one of them can read or write. Many a nobleman would give a large fortune to possess such a title to antiquity. When this grand, miraculous show begins, delay on the part of the saint occasions profound disappointment to the expectant crowd, and calls forth a torrent, not merely of prayers and lamentations, but also of wild threats and bitter reproaches, to which, of course, the saint invariably yields, and never allows the appointed time to go by without working his miracle. Sublime and edifying spectacle of a host of the professed ministers of the humble Nazarene joining with the howling derisives to compel a departed saint to work such an impressive miracle in a chapel professedly for the worship of the living God! But as it and all its belongings are dedicated to the doubtful saint, it is, of course, no more sacred or worthy of consideration than any other heathen temple.

The ancient Romans believed that the souls of the departed, whose bodies had not been buried, were doomed to wander in agony upon the banks of the river Styx, unable to pass over and enter upon their rest. But the soul of this poor man ought to rest in peace because of his much-buried body. Is it not just a little cruel to rave and howl for his return to this wicked world, that he may gratify the curiosity of an ignorant rabble of dirty Neapolitans? Samuel was called up to meet a king, but this poor fellow is summoned back to earth to gratify an ignoble crowd. O tempora! O mores! And all the devotees of Rome cry out, "All this I steadfastly believe!"

The men of Ireland at home and abroad still have the fear of the priest before their eyes, but with the men of the Continent this is clean gone forever, and all the jugglery of Rome can never bring it back. The bone business has been carried to such extremes that there is danger that all faith will be lost in the relics which are still endorsed by the proper authorities. The following extract, from a European journal, shows the danger to which even a good cause may be pushed. It smells rank to heaven and earth:—

"Unearthing of the remains of spurious martyrs is becoming a lucrative business just now. Leo XIII. having been aware that the sacrilegious trade was being carried on under cover of the authority of the Cardinal Vicar of Rome, to whom the authentication of such articles belongs, called his attention recently to this scandal, ordering him to institute a strict inquiry into the matter, and visit the simoniacal ecclesiastics with the utmost severity. The subject is now before the 'congregation of relics,' and the Cardinal Vicar has addressed a circular to all the Catholic diocesan bishops, vicars-apostolic, and administrators throughout the world, intimating that no bodies have been taken out of the Catacombs for the last thirty years, and warning them against impostors. Their most lucrative field has been in America, whither have been shipped entire osteological specimens of what purported to be the remains of early Christian martyrs freshly dug out of the Catacombs at Rome."

It would be no more astonishing than many of the anti-scriptural revelations of Rome, if at some time it should be proclaimed, *ex cathedra*, that some maid of Lourdes had found the bones of Elijah and Moses, and even Christ himself. After her past history, to Rome nearly "all things are possible"—except consistency. But she could no more run her machinery without modern miracles and the bones of saints, than she could fly a balloon without gas.

Marseilles, April 25, 1881.

MOUNTAIN PLANES IN PENNSYLVANIA.

BY REV. O. W. SCOTT.

I have contemplated for some time sending the readers of the *HERALD* a description of the "inclined planes" of the Central Railroad of New Jersey (Lehigh and Susquehanna Division), situated at Ashley, about ten miles from the present home of your correspondent.

These "planes" are a remarkable piece of engineering, very costly, and used exclusively for hauling car-loads of coal out of the Wyoming Valley and over the Wilkesbarre mountains, southwest of the city of the above name. This saves hauling the long train-loads of coal up the mountain by doubling the track back on itself, forming a V, and so saving about fifteen miles of distance.

I have said that this is a remarkable piece of engineering. So it is. There are three planes—one 3,000 feet in length, a second 3,700, and a third 5,000. The elevation is a gradual ascent of something less than an angle of forty-five degrees, and at the head of each plane is a stationary engine of immense size and power. For example, the engine located at the head of the longest plane is 3,900 horse-power, and can be "geared up" three and a half times, or to 4,550 horse-power. Under this strain the jar is simply unendurable, and the engineer is obliged to occupy an extra or swinging platform to "break the jar" and make it possible "to run" the machine.

This engine cost \$100,000, and was manufactured in Pottsville, Pa. It has forty boilers, and uses forty tons of coal per day. By a wire rope, probably five inches in diameter and of great strength, these engines haul up eight car-loads of coal at a time (forty tons in weight, not reckoning the weight of the cars themselves), and the trains "gravitate" from the top of one plane to the bottom of the other. The cost of the three planes, or about 11,700 feet of inclined railway up the mountain, was \$500,000, including the stationary engines. Rolling stock is not included in this estimate, as any car used in the transportation of coal is adapted to this "elevated railway." The empty cars, returning from market, find their way down the mountain again to the valley, by the regular route.

These inclined planes are superior to those found at Mauch Chunk (sixteen miles east of here), extensively known as the "Switch Back," for at this latter place there are taken over the planes only empty cars, except those which are devoted to passenger traffic, i. e., excursionists; while at the Ashley planes loaded cars alone ascend.

And just here let me say that the average number of cars per month that pass over the Ashley planes is 32,000. In one week the number has gone as high as 8,239, and in one day as high as 1,500. In one year 1,370,000 tons of coal have passed over these mountain planes to New York and Philadelphia markets; and this is only one of the lines of railway out of this valley. Three railroads are kept busy night and day transporting this unrivaled anthracite to the North, South, East and West.

Before closing this article, I wish to speak of the immense Fairbanks scales, at the top of the mountain, and under the rails, by which the loaded cars are weighed. These scales are over 120 feet in length, and weigh nine cars at a time, and have a weighing capacity of 105 tons. The cars are weighed while in motion, moving at the rate of six miles per hour. \$22,000 are expended annually upon these planes in material and labor.

The efficient superintendent of the Lehigh & Susquehanna Railway is Louis C. Brastow, of Andover,

Mass. The Yankee is abroad in the Key Stone State, and a "live" one is found in Mr. Brastow. The writer spent a delightful half hour with him, chatting of the old Bay State, and especially of Merrimack County, where, in the city of Haverhill, your correspondent spent three pleasant years as pastor. There ticks on the table on which I write, a timely gift—a golden reminder of friendship of friends, as we left their beautiful city.

Not many days hence, I may send you a description of the "burning mine" of Pittston—a mine which has been on fire for years. Thus far, all efforts to extinguish this subterranean furnace have been fruitless.

Pittston, Pa.

"THOU-GOD-SEEST-ME" CLASS.

Perfection vs. Human Nature.

THIRD MEETING.

The five members of the above-named class were punctual in their attendance at the third meeting, owing to the importance that would be attached to the testimony of each. A week had now elapsed since the season of special effort had commenced in which the class sought to attain a degree of absolute perfection. They had made every exertion possible to reach a condition of holiness in their lives. Each looked anxiously into the faces of his companions to read the answer to the question ere it had been asked.

"I have brought with me," said the apothecary, "a book in which I desire to write all the proceedings of our class. I would suggest that a general question be put to us and answered by each of us in writing, a record being kept of the whole. The question which I would suggest is, Have we, during the whole or any part of the week, been living perfect lives? Any one who claims to have done this for the whole week can reply by simply writing 'Yes'; if for a portion of the week, the answer may state what the length of time has been. 'No' will mean that at no time during the week has perfection been reached."

The answers having been written and recorded, it was found that the shoe-cutter had written "Yes"; the bill-collector and shoe-manufacturer had written, "No"; while the apothecary was not sure, but thought he had been a perfect Christian during half of the week at least. The grocer said he could not give an intelligent reply, for he did not know what was meant by perfection; he had his ideas about it, but they conflicted at times, and he would like to discuss the matter with the class for the purpose of receiving their advice and opinions.

It was agreed that each member should have his own case discussed that evening, and in the order in which the names appeared on the book. Accordingly the shoe-cutter was entitled to the first attention. He alone claimed to have lived a perfect life during the entire week. It was the purpose of the class to test the genuineness of his claim by the most searching examination, in the form of questions.

"Have your thoughts been on God all the time?" was the first interrogatory. "No," replied the shoe-cutter. "I have given all the thought that was necessary to my daily occupation. If I had allowed my thoughts to wander away from my work, I should have made mistakes and proved myself an unfaithful workman. I reasoned this way: An honest occupation is one of the institutions of God, and He requires us all to perform our daily work in the best manner possible, with the closest attention to what we are doing, in order that we may do it well. He who is engaged in honest toil is serving his Maker. If I am doing any work that requires my whole thought at the time, I cannot be thinking directly of God. My life is none the less perfect, however."

It was agreed that the question was well answered.

"Have you been guilty of either the sin of commission or omission?" was the next query.

"As to the sin of commission," replied the shoe-cutter, "I can truly say that I have avoided doing a wrong act of any kind. What I have omitted to do will embrace a great deal, but whether I have sinned in that respect is determined by this criterion: Have I omitted to do anything which it was my duty to have done? If I have, I have sinned. There are people who are poorer than I; there is suffering around me; there are souls unsaved; there are people more ignorant than I; of course it is impossible for me to be charitable to all, to alleviate everybody's suffering, to speak to every unsaved soul, or to enlighten all people who are in the dark. I can do a share of the work; but what is my share? During the past week I have occupied much of my spare time in such labor. I have fully performed my share, though I never did so much before. I have made myself very tired, and such an excess of labor would in time injure my health seriously. I therefore wish that we might discuss this question of the sin of omission at some later meeting."

The apothecary made a memorandum in his book, in order that the subject should be remembered for further discussion.

"Have your thoughts dwelt upon any matters that ought not to be in the mind of a Christian?" was the next question.

"Ah! that is the first avenue of sin. No person can keep thoughts from coming into his mind; and he is not responsible for their intrusion, but he is immediately responsible for their remaining there. A strong effort is required to drive an evil thought away sometimes, for it is the sole weapon of Satan. If I am busy all the time in a proper way, I have no trouble with these wandering thoughts; but I remember in my earlier Christian career, when I had no work, and spent my time in idleness instead of improving it in some useful study or occupation, I was constantly yielding to sinful thoughts; and because I did not thrust them out of my mind, they came to me in such numbers that I began to backslide and go astray. It is so with every Christian. The time to struggle against this sin is when the thought first comes. Cast it out of the mind by a strong effort of the will, and the exertion has given you new strength to meet such a temptation more readily the next time it comes. By and by these evil messengers will come less frequently."

These questions had been interspersed by numerous minor inquiries, and were followed for some time by others, until the class were satisfied that the shoe-cutter was thoroughly honest in his claims, and that his life had been stainless for the entire week. What it would be during the rest of the month remained to be seen.

The bill-collector had written "No" as his answer, which indicated that during no part of the week had he been perfect.

"I have done nothing wrong," he said, "as far as committing any sin is concerned. I have been all right outside, but inside there is a great weight of doubt. My thoughts are my worst sins. I am not charitable toward those people who are in debt. I have bills to collect against my fellow-Christians who do not hurry to pay when I think they are able to do so. My own ill-health and irritability prompt me to think thoughts very hastily that are unjust. This troubles my conscience. I am constantly expressing an opinion to myself regarding the faults of other people, when I know I ought not to sit in judgment upon any person. I consider it wrong and sinful to think out my judgment of others, although it is more sinful to express it in words."

"Do you think it wrong to criticize other people?" asked the grocer.

"I do, unless for the purpose of doing some good. Useless criticism is a sin." "But supposing it is for the purpose of showing your disapproval of evil in another? If you know a man is living a wicked life, ought you to conceal the fact, or make it known? If a man is entrapping or deceiving people, and you can save somebody from his rascality, ought you to keep silent and see your friend cheated?"

The question becoming intricate, it was agreed to pass it by for future discussion by the class at some subsequent meeting. The bill-collector admitted that he had made wonderful progress toward the desired goal during the time since the class had been formed, and he expressed the firm belief that another week would see him still further advanced.

The shoe-manufacturer had answered "No" because his wife's temper had been excessive during most of the past week, and his mind had been disturbed by the thought that he did not love her as he ought. He had endured her ill-treatment very meekly and quietly, and more so than ever before, but this had excited her special anger. He believed that he ought to persevere in returning good for evil, and was determined to exhibit the most Christian spirit toward her. He had, previous to the formation of the class, resented her ill-temper by angry retorts, when he lost control of himself, but it was different now. He expected to bring better news to the next meeting.

The apothecary had partially succeeded in his attempt to lead a life of perfection, but his chief failings had been the sin of omission and unholiness of thoughts. He desired to have these questions discussed at some future meeting.

As to the grocer's difficulty in understanding what perfection was, the class decided to take up that subject at the next, or some succeeding, meeting. With this understanding, they adjourned.

The Henry Bell Publishing Co., of Norwich, Conn., issue, in a pamphlet form, to accompany their edition of the Revised New Testament, a very well-written, comprehensive history of the Bible and of the New Version, by Rev. L. T. Chamberlain, D. D. It will be read with interest and profit by those who have not made the subject a study, and particularly now that attention is called to the matter by the present revision of the Bible.

Harper & Brothers issue a beautiful edition of the new version of the New Testament in the form of their Franklin Library. It is printed on nice white paper, in clear type, and is sold for 20 cents.

A Sermon.

Some fall into the error of thinking that sanctification is all that God has for them, and so when they think that they have reached it, they consider themselves released from all labor: This is a great mistake. Sanctification does not release from growth, from watchfulness, from struggle; it intensifies a man's growth. What, then, is this sanctification that God requires of us? It is not perfect like God's. We can never be perfect like God; we can never be perfect in knowledge; we can never be perfect in judgment; we cannot be perfect angels, for they have not fallen; we cannot be perfect as Adam, for we shall not be reinstated in a pure manhood till the glory of the resurrection morning. But we can be perfect in love; we can walk before God in perfect obedience; we can be perfect in our sphere, as God is perfect in His sphere. It is freedom from sin, from its guilt and pollution, one bringing punishment, the other shame. We shall not be free from temptation, but we shall be tempted without sinning; we shall not listen to the temptation. We shall be free from evil desires and evil thoughts. But

When we look upon the busy life of the believer, we do not always see the trace of this peace. The fire that refines brings to the surface the dross; the gold and silver fall to the bottom. The Christian is the state of trial, of discipline. We know that the sea is lashed into the great billows and angry foam by the hurricane only upon the surface. There is a point not very far down where there is neither ripple nor motion. So with our lives. There may be ripples upon the surface, but if our hearts are fully consecrated, there will

To turn back to the protests made by the opponents of these laws, their unwarranted plausibility becomes cast in apparent. Not a man of them denied the great evils of drinking; not a man of them but professed, so far as he spoke, his wish that the curse could be forever wiped out. With this general concurrence in the injury which the liquor trade does to the State—and it is also generally conceded that the losses and suffering are beyond any human power to comprehend, and that the demand for the collection of statistics has passed—it is, of course, the duty of the State to remove it as far as possible. Like any other matter in which private effort is not sufficient, like a general pestilence, the State is bound to protect itself. It is a duty of self-preservation as really as resistance to foreign invasion. Now the opposition of many of the old prohibition law comes from the belief that it has failed to check the evil.

by the Messianic advent with an *age* which
brute force shall have come to an end, when
warfare and strife shall have disappeared
from the earth, when love shall have become
the sole governing power of humanity; and
secondly, that this important work of the
generation of mankind is to be brought about
by the instrumentality of the Jewish people,
if not by some remarkable individual born
at such a time.

"Such are the practical consequences
which we attach to the prophecy of Mes-
siah's coming; and maintaining these opinions
for which Scripture seems to us a sufficient

A GOOD INVESTMENT.

I want to supplement your call to the good people who read the HERALD, by considering the opportunity now offered by several church organizations and educational institutions to invest the money where it will at once enter upon a career of great usefulness, while at the same time it will secure a good and certain return to themselves while they live. Not only does the Church Extension

From the same house, in two stout octavo volumes, we have JAMES PARTON's long-promised *LIFE OF VOLTAIRE*. Specimens of the work have already appeared in the *Atlantic*. It is, without doubt, the fullest and fairest embodiment of the incidents in the career of this singular, vain and eccentric child of genius, whose amazing pile of literature is in a fashion way to meet, at an early date, the fate he prophesied for Christianity. His works are even now rarely to be found except in the largest libraries, and are

in its political independence, and its history of the causes which led to Switzerland may be considered as an epitome of civilized Europe; all its parties, the theories, the expectations, and the pretensions which it gave to States may be seen here, making this country as remarkable among the States of the Old World for its moral as for its physical peculiarities. Miss Mackenzie has been a close student of the history of the country, and her volume deserves a prominent place in our literature. It is very fully illustrated, and bound uniform with the previous issues of this series — India and Egypt.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, JUNE 2, 1881.

Anniversary week has quite redeemed its character in the good weather enjoyed during its continuance. As has been the case for several years, the only enthusiastic meetings have been those held in the interests of woman's suffrage. Like the old anti-slavery gatherings, these have been crowded. Indeed, many of the speakers on the occasion were familiar anti-slavery orators of both sexes. Far the ablest platform addresses came from the lips of women. Mrs. Stone Blackwell, Mrs. Elizabeth Cady Stanton, Mrs. Belva Lockwood (the well-known Washington lawyer), Miss Anthony and Mrs. Gage, with others, made very effective speeches to appreciative and applauding audiences. The ladies all feel hopeful in reference to the progress of their reform, and see significant omens of an early consummation of their expectations. They are taking the most effective measures to educate the sex for the responsible public duties in which they claim their share, if the end is to be gained by these public exercises. Certainly women should be trained for the task, and become accustomed to the consideration of national as well as local, civil and social affairs, if she is to share in them. Thus far, however, pretty much the whole force of the movement seems to be expended upon the one bare result of securing the privilege of ballot, and the ladies have little solicitude as to with which of the parties they shall unite their fortunes, providing either one will grant to them the opportunity to vote. Of the ability of women, however, to discuss affairs, the finest illustrations were given during the progress of last week's meetings.

The Unitarian and Congregational social gatherings were occasions of much interest, calling forth not a little fresh and piquant wit, and many admirable and substantial speeches. Without some special interest, like woman's suffrage, or a denominational reunion, the old fervor and flavor of anniversary week has disappeared.

It is really an event to be recorded and to be remembered, that copies of the New Testament have been cried around the streets of our cities like newspapers and magazines, and have enjoyed an extraordinary sale. Two millions have been sold in England, and hundreds of thousands have been distributed in this country. Several newspapers have published it entire. I. K. Funk & Co. have issued neat and cheap American editions. The American Book Exchange has a number of editions coming from the press, from a few cents in price to handsome volumes. George Munro, of New York city, in two issues of his *Seaside Library*, very handsomely published, issues the old and the new versions in parallel columns, with the valuable various readings of Constantine Tischendorf. This is a fine edition for family reading, keeping the two versions before the eye, and showing the changes made. They fill one hundred royal quarto pages each, and are sold for twenty cents a part. Probably never before were so many persons reading the New Testament at the same time. It can but be attended with the happiest results.

The comments of the religious press upon the new version of the Testament, from the pens of editors and Biblical scholars, are generally favorable. The way for its kindly reception has been prepared both by the pulpit and the press. Hundreds of sermons were preached upon it on last, and the previous, Sabbath. The general remark is, that the chief American additions ought to have been accepted; and doubtless they will be, hereafter, introduced into the margins. Some of the changes will probably have to be given up; possibly *evil one*, instead of *evil*, in the Lord's prayer; and without doubt the closing doxology, although not found in the oldest manuscripts, will be preserved in the use of this divine form as a proper and sublime close to the prayer, embalmed as it has been by centuries of use. So many copies of the Testament have been already circulated, and the book will be so widely used in Sunday-schools and in families, that the sale of the old edition will become more and more limited. In this way, in time, perhaps not a long period, the version will take its place as the authorized and

only form in which the New Testament is published. We shall look forward now with great interest to the completion of the Hebrew Scriptures. Thus far the work of the Commission has been a marked success, and, in all probability, the Old Testament will meet with equal favor.

The political *mélée* over the self-dismissed senators from the State of New York has kept the assembly of that State in a ferment all the past week. The strong probability that Messrs. Conkling and Platt would not be returned, awakened the energies of the resigned senators and their friends, and they have been putting forth vigorous endeavors, in the use of familiar party measures, to secure their re-election. It is very evident that these late high officers of the land would sacrifice their party and the interests of the country, even, to secure their personal ends. The most notable intellectual abilities and power over men fall to make self-interest lovely. The highest statesmanship, which secures the permanent memory and estimation of a grateful people, is only associated with noble self-forgetfulness and the espousal of the vital interests of the nation and of mankind. How few of those illustrious conspicuous positions in the government of the country are rearing such monuments as these to their memories!

ALLEGIANCE NOT SALVATION.

In two previous editorials we have presented the remarkable figures of Dr. Dorchester, showing the extraordinary growth of Christianity as a system of religion, especially in modern centuries. We have seen the predominance and rapid enlargement of the Christian powers, the encouraging proportion of the earth's territory now held by these nations, the accumulation of wealth, as well as power, in Christian centres of population, and the wonderful prevalence of the English language—the tongue of the greatest and strongest of Christian peoples. We have noted the marked probabilities, suggested by the progress of the last half century, that within a limited period the populations of the earth would be nominally Christians.

But every true disciple of the Lord must feel that when this is done, unless a marked change occurs in the spiritual condition of Christian nations, the prayerful prophecy of modern missionary zeal has not been fully realized—"the world for Christ!" It was not for this purpose chiefly that He came. This formal supremacy may be a means, if properly improved, for securing the higher result. Christ does not seek the supremacy of the nations, only as His principles pervade the hearts and lives of their rulers. His kingdom is not of this world. It is a personal, a silent, sublime reign within the human soul. Israel held the true idea of God, but Israel was "lost" when Jesus came. The apostolic mission was as verily to the lost children of the house of Israel as to the Gentiles, and the wide nominal Christianity of the day, while an occasion of gratitude, is far from being an exponent of the true nature and power of the Gospel of Christ. Even in the instance of evangelical membership, where a spiritual life is required by the church creeds and covenants, the millions composing it do not represent such a positive, active, redeeming force in the world as the numbers would seem to indicate. There is an astonishing difference between the church in its ordinary condition, as to its evangelizing power, and the church, thoroughly awakened and reinforced with supernatural grace, in a period of reformation. What an extraordinary growth was enjoyed in the great revival of the eighteenth century! With what power was the Gospel preached! How many of the abandoned souls in the centre of Christendom were really saved, recovered from vice and worldliness and consecrated to a life-long service for God!

It is this apparent spiritual apathy among professed Christians, and the seeming cessation of redeeming power among the unchurched populations of Christian communities, that discourage so many who fail to take sufficiently broad views of Christ's kingdom, and overlook the substantial advance in numbers and power which every succeeding year exhibits. There are always tens of thousands of living, self-sacrificing Christian workers, who, as in the times of Elijah, are hidden away from public observation, but who are leavening the church and the world with a secret and supernatural power. They are constantly working with God's great spiritual forces; and while, in conspicuous places, the church seems taking on a secular and formal guise, these devoted children of God, of every age and color, in every rank in life, of both sexes, are working effectually for the redemption of souls. There may seem to be little spiritual growth in the most prominent churches, but when the annual statistics are gathered, the results of this unheralded labor are made to appear.

There is danger, however, that the church, like nations and individuals, may trust in its apparent "manifest destiny." A rapid growth, like that of the Methodist body, in one century, with the multiplication of agencies and the vast increase of wealth, is apt to engender over-confidence and to insure defeat. Singularly enough, Providence has worked manifestly with the church to keep her membership humble. In spite of her accelerated progress and vast statistics, the social position of the church has not advanced in equal ratio. We may thank God that Methodism has not yet become popular in the ordinary meaning of the word. In its true sense—that its mission and success are with the common people, although its grace is adequate for the salvation of the rich—our church may properly be said to be popular; but throughout the land the Methodist is not the fashionable form of worship. If a man has not religion and does not desire to enter heartily upon personal Christian service, the bonds that hold him to the church, perhaps of his fathers, become weak upon him, and he breaks away to other bodies. Tens of thousands are converted at our altars who find their permanent religious homes in other denominations. Other churches grow by gradual accretions, by the nurture of children, by the force of the social tide, which sweeps the young into their fold; the Methodist Church can only grow by self-denying activity and constant aggressive movements upon the surrounding masses of irreligion. A worldly condition of our church, for the reason suggested, works more manifest mischief than with others; for there is no social pressure to keep the members loyal when the divine life grows weak in the soul.

No intelligent Christian can take in the full significance of the present opportunities which the Master has secured for His church, without being impressed with the great responsibilities that grow out of this fact. Our Lord has demonstrated the truth of the sublime words which He uttered just before He gave His "great commission" to the Church—"all authority [according to the new version] hath been given unto Me in heaven and on earth." He reigns in the world of providence, and He has strangely opened every portion of the earth for the entrance of His disciples. He overrules all events for the aid of this work. He never fails His faithful apostles with His personal presence; He is subordinating all forces for the world's redemption; there is nothing to hinder the grand consummation but the lack of a consecrated church. He works with such as He has, sifting, disciplining, opening the eyes of those that trust in Him, and enabling the comparatively small army of real soldiers in the militant church to accomplish marvelous results. The powers of paganism and false religions are fast giving way. A friend, just returned from India, was powerfully impressed with this fact. In Roman Catholic countries, the central power of the Roman priesthood is broken, and the masses are losing their faith and giving up their formal allegiance. The danger is, an entire lapse to infidelity. There is a special call to the church for money and laborers to fill these fields with godly men, to offer the real Gospel in the place of the false and of its counterfeit. This, India and China and Japan need to-day, and this France and Italy require as well. Oh, for a powerful outpouring of the Spirit, that the heart of the professed Church might be touched, and respond with all her service and substance!

THE WORLD ON THE MOVE.

We live in a period of astonishing activity, and may well say that the world is on the move. At no era of history have men more than now experienced the desire to see and communicate with one another and exchange the various products of their skill or their climate. The electric wire has annihilated time, and human enterprise and inventions are well-nigh banishing space. The rail, the steamer, and the cable are uniting all men in bonds of sympathy hitherto unknown, and these civilizing agents are penetrating distant and unwanted regions.

Bold explorers have made peaceful conquests of the globe, and this domain, at once so great and so small, is fast being delivered up to human activity; while engineers and artisans are preparing to conquer the boldest and broadest communications by sea or by land. Thus the bowels of Mount Cenis and St. Gothard have been pierced, and the Isthmus of Suez has virtually disappeared. And thus will soon disappear the Isthmus of Panama; while a project is already on foot to tunnel the English Channel below its waters on the one hand, and

cast an arch across it from Calais to Dover on the other. And the gigantic project of Michael Angelo thus to bind the two shores of the Bosphorus may also soon be realized and give an easy passage to the Turk in his imminent and inevitable journey to the Asiatic shores whence he came.

The French, Germans and English are now busy rivals for a quick and easy transit to the East. The great tunnel of St. Gothard gives to Germany a direct route from the northern to the southern seas, and lines of rails bring them to Trieste, for embarkation to the Levant and the Indies. But to prevent the English from being drawn off to these routes, the French are improving their communications by rail from the channel ports of France to Marseilles; and hence are lines to Port Said for the Isthmus, and eventually for the Aegean Sea and the Bosphorus. A French Oriental and Australian Company are, by the aid of government subsidy in the form of postal appropriations, now constructing a fleet of steamers to run through the Suez Canal, thence down to the French islands off the coast of Madagascar, and finally to the southern ports of Australia, and the islands in the South Seas—New Caledonia and the Tahiti group. These will go into operation in about two years. And after these, plans are already on foot to have another line, on the completion of the canal of Panama, to cross the Atlantic directly from Marseilles on the south, and Havre on the north, through the Panama canal, and thus direct to Tahiti and all the ports of the South Sea Islands, now fast becoming such important posts of commerce and exchange.

These French lines will be rivals of the English lines known as the Peninsular and Oriental to the Indies, by way of the Spanish coast, the Mediterranean coast and the Isthmus, and the new Orient line that takes the Atlantic Ocean, landing at the Azores, Cape Verde, the English ports on the West Coast of Africa, and finally goes down to the English colonies on the Cape, and thence to Australian ports. Portugal has long had a line across the Atlantic to South America, and the French have just established one from Bordeaux in the interest of the great wine trade from that port.

A most interesting rivalry is now growing up between ourselves and England for the Australian postal and passenger communication. With good luck in making passage and connection across the Atlantic and Pacific, an Englishman can reach Australia in from two to four days less time by crossing the Atlantic, thence from New York to San Francisco, and thence by steamer to Sydney and some intervening ports, than by taking the ordinary English route across the continent, the Isthmus of Suez, and the eastern and southern seas. The English line is doing its best to secure the postal route, but the authorities feel bound to send postal matter in the most speedy way, and thus far we have generally outdistanced them. With improved means on our side for reaching the Southern Pacific coast, we can fairly beat them. These means present themselves by the new road *via* Atchison, Topeka and Santa Fe to San Diego on the California coast, whence a line of steamers to all the ports of the South Seas will make with certainty the most rapid transit, and secure to our parties the postal route.

While the English and ourselves are becoming rather lukewarm in the matter of exploration of the Northern seas, the Germans and the Swedes are developing a new interest in that direction. Germany has been for some time endeavoring to organize a grand international expedition to discover some northwestern passage that will be more practicable than any yet found; but the last bulletin of the Berlin Geographical Society complains that it can get no answer to its appeals from several countries, and from our own especially. Meanwhile the Austrians have discovered and named Francis Joseph Land; the great Swedish navigator has made a brilliant dash through a northeastern passage, circumnavigating Siberia, and thus reaching Japan and China. Nordenskiöld thinks he can repeat this feat, and with much greater success than on his first attempt; and he is said to be making extensive preparations for a new expedition. The Swedes are naturally rejoiced to feel that thus Japan and China are almost at their doors, and the Russians themselves see a new life for all that region, if it can be made at least a summer highway for trade and commerce, not only with Japan, but also with the numerous settlements found to exist on that northern coast. But it is doubtful whether their zeal in this matter has not gotten the better of their judgment, for the season of navigation must necessarily be so short that only the most favorable circum-

stances can insure them from being frozen in for a long winter. These hasty hints at what the world is doing, show it to be wide awake and on the move.

Editorial Items.

The protracted controversy waged between the Atlanta and the New York *Advocates* is an unfortunate one every way. We have heretofore made no allusion to it, not wishing to increase its volume, and hoping every week for its conclusion; but it seems still to be at its height, and is drawing into its vortex denominational papers at the North and South. Holding in high estimation both editors, we are pained at the personal direction given to the discussion. We sincerely regretted the first editorial of Dr. Fuller in reference to the noble gift of Mr. Seney to Emory College. The intimation of mercenary and selfish motives, as the occasion of the truly Christian and generous donation, was unworthy the pen of so many a writer as Doctor Fuller, as it was unworthy in fact. We have a high appreciation of the ability and courage with which the Doctor has sustained the interests of the church in a period when only these qualities, tested to their utmost, could sustain a man in the position he has held. Without doubt, through his own endeavors and those of his faithful co-laborers, a great change has been wrought in public opinion, and the foundation of a broad and permanent Christian work has been laid in "troubled times." This long fight of faith and endurance cannot readily be forgotten, and its conflicts are far from being entirely past. It is only at great personal sacrifices that these representatives of our church carry forward at the South the spiritual and educational plans which have been organized and are now accomplishing the most grateful results. It is natural that Dr. Fuller should see, with intense solicitude, the wants of the interests he advocates, and crave all possible sympathy and aid from his Northern brethren to their behalf. It was natural, also, when the institution under his eye was groaning being "burdened," that he should feel a jealous pang, on the partially profane and inspired with genuine missionary zeal. The only cloud over the occasion was the recent death of one of the missionary secretaries—the eminent and eloquent Dr. Punshon. Our Wesleyan exchanges, with large supplements, are devoted to the publication of verbal reports of the sermons and speeches called out by the occasion.

We not infrequently receive letters from our friends in reference to the purchase of a family piano. They have noticed, heretofore, the standing advertisement in our columns of the well-known Bradbury instrument, now manufactured by Mr. Freeborn Garretson Smith—a name, the first portion of it, very precious in the history of American Methodism, and not unworthily worn by its present owner. For nine years we have had in constant use one of these instruments at our home. It has given the highest satisfaction. For fullness and sweetness of tone it has no superior, and it is so thoroughly constructed that it keeps much longer in tune than others of its class. We can most heartily commend it to our patrons. By addressing the proprietor, New York, 35 Fifth Avenue, he will return circulars with full description of various patterns, etc. The special feature of his present manufacture is his grand uprights. These are meeting with remarkable acceptance wherever used. They take up less space, and are very ornamental in a sitting-room or parlor.

One that honors God will be sure in the end to be honored himself. The venerable and every-estimable Lord Shaftesbury received, a few weeks since, a public expression of the high regard in which he is held, by a commemorative service, on his eightieth birthday, at the Guildhall, London. He is a nobleman of England, but he has a higher patent of nobility, acknowledged throughout Christendom. His splendid residence has been for years a hall of charity, where every great reform and appeal to humanity and piety have enjoyed a hearing. Catholic in spirit, although a member of the Church of England, he has been ready to preside and proffer his able advocacy on any public religious and charitable occasion. His voice, in earlier days, was eloquent and powerful in Parliament on moral and social questions, and he has been the munificent patron of numerous reformatory and eleemosynary societies. It is stated that his philanthropic efforts in one direction only have resulted in the rescue of 300,000 of the perished and depraved juvenile population of London. Long may he be spared to enjoy the respect and affection of those he has aided, and of the Christian world!

We can only judge of what Rev. Minot J. Savage says by the reports of his addresses in the daily papers. Doubtless they are correct in substance. At the annual meeting of the Free Religious Association in Parker Memorial Hall, last Friday, he seems to have mounted a very high horse. He is reported to have uttered such sage remarks as follows, after having read several authorities (?) to show that the age was becoming destitute of morality and religion, and that Christianity had nearly reached the point of bankruptcy (?): "Men are demanding," he said, "a better moral code than that of the Bible!" Think of that! What a modest man our reverend Boston citizen, who preaches, or says something in the place of a sermon, every Sabbath, must be! It will be a wonderful production when Mr. Savage issues his substitute for the Sermon on the Mount. Of these divine words of Christ he says, "Even the Unitarians, who take the Sermon on the Mount as their highest standard, admit that there are things in the Sermon which no human being can or ought to follow." If he correctly reports his fellow Christians, all we have to say is, that it is all the worse for the Unitarians. Mr.

Savage, however, exchanges with them, and preaches, we suppose, to the edification of some of them his "ethics of evolution." Of the fatal failure of all such teaching, as a means of redeeming man from his vices and building up a pure and noble character, Mr. Frothingham, late of New York, has given the testimony of an expert and of the result of a protracted trial.

The Melbourne *Spectator*, of April 15, contains a very appreciative editorial upon the services conducted by Rev. J. S. Inskip and his wife and companions. A profound impression seems to have been made upon the crowded audiences that attended upon their labors. Bro. Inskip is accompanied by Rev. Bro. Osborne of the South India Conference, and by young Bro. Gardner, late of the Theological School of Boston University. Just before one of the services in which Bro. Osborne was to preach, he received a telegram announcing the death, at Ocean Grove, of his honored father. At first he was disposed to find a substitute for the service; but he thought that his father would prefer to have him do his duty, at any expense of personal feeling, inspired him. His sermon made a powerful impression. At its close he requested the congregation to join with him in singing the familiar revival song,

"I have a Father in the promised land." While it was sung the strains were mingled with tears and sobs all over the assembly. It was an occasion long to be remembered. Nearly the whole audience gathered at the communion rail, and in its vicinity, for a season of prayer and consecration.

Our English Wesleyan brethren keep up remarkably their enthusiasm during their great missionary anniversary in London. This year it was held in Exeter Hall, lately renewed, with the mayor of the city, a pronounced Methodist, in the chair. The speaking was excellent, practical, and very effective. The forensic services were accentuated by many generous gifts of from ten to fifty pounds, which were forwarded to the platform and announced. The preaching on the previous Sabbath, and the breakfast meeting, were all eminently profitable and inspired with genuine missionary zeal. The only cloud over the occasion was the recent death of one of the missionary secretaries—the eminent and eloquent Dr. Punshon. Our Wesleyan exchanges, with large supplements, are devoted to the publication of verbal reports of the sermons and speeches called out by the occasion.

An intelligent member of the Summerfield M. E. Church, Brooklyn, writes very warmly of the pulpit service of Rev. W. L. Phillips—the new pastor—late of New Bedford and the Providence Conference. He says, after speaking of the ability of his discourse, "Best of all, he gives us good, plain, earnest, religious sermons, so that some of our members talk of taking a license to shout—not, indeed, that anybody needs special authority to give a manifestation of his feelings in Summerfield Church." We trust the future will be the fulfillment of the prophecy of the present.

Dr. C. C. McCabe sends out to all the donors to the church at Salt Lake City a neat concluding report of his receipts, properly vouched by Bishops Wiley and Warren, and Bros. James Long and Charles Scott. It was a great work, and has been well done. We trust the church will prove the birth-place of many souls, and an element of grace and the worst corrections of the land.

Rev. Wm. McDonald has returned to fine health from his extended evangelizing tour to India. Mrs. McDonald, who accompanied him, has improved in health from her trip. Bro. McDonald greatly enjoyed his mission. His views of the foreign mission work in India are enlarged and full of encouragement. He will hereafter give our readers descriptions of points of interest in his visits and labors.

The present issue of our paper goes out just in time to bear our sincere congratulations to the family of our valued Bishop Andrews upon the announced marriage of their daughter, Miss Helen, to Mr. William G. Shaw. The pleasant event takes place at the Foundry Church, Washington, Thursday, June 2. Long may the happy young people enjoy each other and brighten the world by their Christian usefulness!

The *Antiquarian and Oriental Journal*, edited by Rev. Stephen D. Peet, is issued for April with a full table of contents. It opens with a history of the Shawnee Indians, and has papers upon Ancient Stone Monuments; Inductive Meteorology; an excellent discussion, by the editor, of the Tribal Condition of the Indian Races, etc. It has an interesting Oriental Department, with an extended antiquarian miscellany. Published by Jameson & Morse, Chicago, Ill.

We have received a copy of the catalogue of Central Tennessee College, Nashville, Tenn., for '80-'81. Dr. Braden heads an able faculty of thirteen professors. It has had enrolled in the various schools during the year 200 male and 188 female students. It is doing excellent work and merits a very generous support.

Rev. E. McChesney, of Albany, late of Providence Conference, has been making a short visit East. He preached, much to the acceptance of his old friends, at County Street Church, New Bedford, last Sabbath. He has finished a course of post-graduate studies at Boston University, and receives the academic degree of Ph. D.

supply the pulpit of the Congregational Church in Middlebury, Vermont. After listening to him for two Sabbaths, both the church and society gave him a unanimous call, which has been accepted. We trust this auspicious and early opening will be followed by a long and useful pastoral relation. The church in this college town is an important one, and it has now an able and faithful minister. May the divine blessing rest upon the new relation!

The annual catalogue of Claflin University, Orangeburg, S. C., shows very encouraging progress in this important institution. Dr. E. Cooke is still at the head, with a faculty of five professors. In connection with the collegiate and agricultural departments is a large grammar school. There is also a theological institute embraced in the courses of instruction. In the college there were twenty students; in the normal and preparatory, 126; in the grammar school, 242—an excellent showing for this vigorous institution.

An extended and very affecting record of the desolating flood following the breaking up of the Missouri River, this year, in the neighborhood of Yankton, Dakota, has been published. The personal suffering, embracing hundreds of families, has been terrible, and calls for both the sympathy and practical aid of their fellow-citizens. We shall publish an appeal in behalf of some of the sufferers in our next issue.

The companion to the Revised Version of the New Testament, published by I. K. Funk & Co., is quite indispensable to a proper appreciation of the changes that have been made by the English and American Commission. It has been prepared by Alexander Roberts, D. D., one of the British members, and a supplement is added by one of the American committee. It presents the reasons influencing the judgment of the body in their final decisions as to alterations in the text. The book, neatly printed, in paper covers, is sold for 25 cents.

The memorable class that graduated in 1841 from Wesleyan University will hold their fortieth anniversary at the ensuing Commencement. There are twenty-one of the class known to be living. It is very desirable to secure the attendance of all, if possible. The anniversary comes at the same date as the half-century celebration of the college foundation, and the inauguration of the new president. The exercises will be especially interesting. We trust every alumnus of '41, who is not out of the country, will answer to his name at the roll call upon the old campus.

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Rev. T. B. Smith writes, just as we go to press: "Mrs. Charles Noble died last night—sick a week—just two months after her husband."

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, May 24.

Nearly \$245,000,000 5 per cent. bonds have been presented for continuance at the Treasury department.

Michael Brennan, secretary of the Irish Land League, has been arrested in London.

The Franco-Tunisian treaty has been confirmed by the French chamber of deputies.

The steamer Faraday, with the shore end of the new Atlantic cable, has reached Dover Bay, N. S.

The Society for the Aid of Discharged Convicts, the Woman's Suffrage Association, the American Peace Society, together with others of lesser note, held their anniversary yesterday, in this city.

Wednesday, May 25.

The steamer Victoria, having an excursion party on board, while returning from Springfield to London, in Canada, yesterday, collapsed, and about 175 persons were drowned.

The entire amount of 5 per cent. called for—\$250,000,000—have been received at the Treasury department.

An ex-postmaster of Linton, Ohio, has been arrested for forging postal money orders.

Conkling received a cool reception at Albany yesterday.

The total number of letters mailed in the United States for the year ending Dec. 31, 1880, was 1,033,252,876, or an average of 21 for every man, woman and child in the country. In addition there were mailed 324,366,440 postal cards, 812,032,000 newspapers and 40,148,792 magazines and other periodicals.

Thursday, May 26.

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Joel Goldthwait & Co., 169 Washington Street, exhibit American carpetings of the best grades, in new and pleasing designs, at unusually low prices.

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ZYLO BALSAMUM (Mrs. Allen's) A lovely tonic and Hair Dressing. It removes Dandruff, allays all itching, stops falling Hair and promotes a healthy growth with a rich, beautiful gloss, and is delightfully fragrant. Price, Twenty-five Cents in large glass stop Bottles. Sold by all Druggists.

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WATER
IS PERFECT!
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which I keep always in the house." Wise man, and economical as well. He does not resort to violent means for relief. He uses Nature's remedy, in the shape of this aperient.

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